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OUR SUNDAY VISITOR

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Bishop Says Interest Can and Should Be Developed

(Bishop Turner of Buffalo)

IT IS an acknowledged fact that our Catholic people do not generally support our religious publications as they should. Priests know by their experience among their people and by the protestations of fathers and mothers of families, who are alive to their responsibility as parents, that the home life of Americans among all creeds and classes leaves much to be desired at the present day. Without attempting to assign the blame for the conditions which we deplore, any one may say in all truth and justice, that the reading matter which finds its way into the home, with its salacious details of divorce trials, its appallingly realistic description of crime, its unblushingly pagan discussion of crimes of sexual passion, is, to say the least, not suited to the immature minds of young and adolescent children.

"Indeed, it is no exaggeration to say that much of the reading matter that is so freely admitted into our homes is fraught with more danger to the soul of the child than the most virulent diseases are with danger to its physical health. Modern science and efficient public control teach us to guard the bodies of children from sickness and danger of death. The conscience of Christian parents should teach them to be equally vigilant when there is danger of the death of the soul of the child. Now restraint is difficult, and the direct exclusion of all suggestive matter from the reach of the inquisitive child is practically impossible. A corrective, if not a substitute, is found in our Catholic weekly papers, in which nothing ever appears but what is healthy, wholesome and edifying.

"And let us not evade our duty by saying that such reading matter is uninteresting. Interest can and should be developed. The mind, like the body, can be educated to appreciate wholesome food. Indeed, the best effect of good reading is to promote a distaste for what is too highly flavored to be wholesome. The child who finds delight in what is good, and pure and elevating, will grow into the man or woman whose taste throughout life will be to seek the best in literature and art, and shun what is evil and salacious and soul-degrading."

Rules Regarding Fast and Abstinence.

TODAY from every Catholic pulpit the regulations governing the observance of Fast and Abstinence during Lent will be read and explained.

Despite their annual repetition, in practically the same form, many people are not fully conversant with them as a whole. Summarized, they are as follows:

Lent begins with Ash Wednesday and closes after dinner on Holy Saturday. The Sundays are not counted in the 40 days of Lent. They are never days of fast nor of abstinence. In addition to the regular Friday abstinence there is one more day to be observed. In most dioceses it is Wednesday. It must be kept the same as Friday always is, but it is a day of fast as well. On the other days meat may be eaten at the principal meal with the exception of the Saturday in Ember Week and Holy Saturday until the noon hour. The principal meal is usually taken at noon, though it may be taken in the evening.

Custom permits the breaking of the fast in the morning with a cup of coffee, or other liquid than milk, together with a piece of unbuttered bread or toast. If the main meal be at noon, the evening luncheon should not exceed eight ounces, but it may consist of anything except meat.

The Lenten fast must be observed only by people who are between 21 and 60 years old, who are in possession of fairly good health, and whose work is not too heavy to permit of the fast.

By special indult, granted for a limited period to the bishops of the United States, the use of meat *at one meal* is allowed to every man who works hard, (and also to his whole family), on *every day of the year*, except all Fridays, Ash Wednesday, the Wednesday and Saturday in Holy Week, and the eve of Christmas.

The fast and abstinence method of observing Lent is in imitation of Christ, Who observed a 40 days Lent in the desert. The *principle* of its observance rests on the necessity of doing penance. Many people are dispensed from the prescribed form, but not from the principle. Hence if we are relieved of fasting we must compensate for it in other ways. Your attention is called to some substitutes on page 2, this issue. Something which nearly all can do is to attend the public devotions in their parish church during Lent. Thousands could arrange to attend week-day Mass, and to take part in family prayers at home daily. If you attend daily Mass, why not also try daily Communion during Lent?

"We've An Hour to Live Let's Work it Out"

(By Rev. Bernard X. O'Reilly)

LIFE IS WORK.

THE other day we read the story of the sinking of a ship. When the crew stared in the eyes of death making an heroic effort to save themselves the captain cried: "We've an hour to live—let's work it out!" He knew that he could not save the lives of his men but he determined that they would go to their death doing their work.

Victory has never been won by inaction. It is only the coward who will surrender to obstacles and quail in the presence of danger. Through endeavor will our problems be solved under any emergency, be it great or small. There was something inspiring, something manlike in that cry—"We've an hour to live—let's work it out!" Such spirit, the spirit of work to be done, has guided the destinies of great men from the beginning. The first lesson that every man and woman learns is that work is imposed on all. We live in material bodies that must be fed and clothed and sheltered. Some time before maturity we learn that these things can be secured only by work. Even the corner loafer, and the parasite of inherited wealth, learn the lesson that there is salvation only in work. This is man's first lesson.

There is another lesson that is not so easy to learn. If work be a necessity, why it is that so many find no satisfaction in work? They long for better things, for wider opportunity that will bring with greater reward. Sometimes their longing finds no answer, and they conclude that the world is unfair. In many cases their complaint is only too just. Reward does not always come to him who deserves it. There is no satisfaction in work unless a man has learned the second great lesson of life—that man works not so much for himself as he does for the services of others. This is the saving grace that lies in all effort. Though a man may receive all the reward and recognition that he craves, if he works for self alone he will find that reward is only Dead Sea fruit. The big thing is to realize that we are all part of a great family, and the best mission in life is to sacrifice for others.

Tre Saints of God tried to save their souls. This was not their primary object. They did not work for God that they might enjoy Heaven, but worked for Heaven that they might for all eternity praise God. Salvation, personal and national, lies in the service to others. In spiritual as in material things we may well follow the slogan of the captain: "We've an hour to live—let's work it out!"

The Reasonableness of Christian Faith is Shown

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

SEQUENCE OF THE ARGUMENT:—1. God exists. He is infinite, intelligent and free (personal). Mankind needed a supernatural revelation from God in order to acquire a sufficient knowledge of religious truth and of moral duties. In His mercy God gave to mankind this necessary revelation, the authenticity of which is vouched for by miracles and prophecies. That revelation is Christianity. Its sacred writings (the Gospels, etc.) are acknowledged by all scholars as presenting true history. They show that Christ claimed to be God, and that this claim was backed by miracles and prophecies. They show that He incorporated a Church with exclusive authority to teach Christianity to the world, that He invested His Church with essential marks or characteristics by which it might easily be distinguished from all false institutions; that one of these characteristics is imperishability. Hence, the Church of Christ may easily be found today. Of the existing Christian churches, the Catholic Church alone possesses the characteristics of the united, holy, universal, apostolic, imperishable and infallible organization incorporated by Christ. Therefore, the Catholic Church is the one and only authorized Church of Christ.

Article VIII.

ATHEISM.

THERE are instructors and students in state and secular universities who talk with condescending pity of what they call ignorant and uneducated people who believe in a personal God. They are fond of saying that they believe in some higher power, some force that rules the universe, but that they certainly do not believe in a personal God.

They are like parrots in that they repeat without thought a lot of atheistic and agnostic phrases. They have an air about them as if they had practically a monopoly on all the science and wisdom in the world. Few in number compared to the rest of men, they would almost make one think that the tail really wags the dog. Filled with foolish self-conceit, they deserve ridicule, but their influence is often so pernicious to the faith and morals of mentally immature persons that it is advisable to deal seriously with it.

What is an atheist? An atheist is not one who denies the existence of an Ultimate Reality, a First Cause of all things, for there are none such, but he is one who denies the existence of a Personal God, by which we mean not a God who is a human person, but a God Who is distinct from the created universe, a God Who is intelligent and free, to Whom men are responsible for their actions.

There are three chief types of atheists, namely, materialists, pantheists, and agnostics.

Materialistic atheism proclaims that matter is all and all is matter. It can not explain the origin of motion, life, sensation, reason. It assumes the absurdity that mere lifeless forces, under non-intelligent direction, could have produced, in man, works of the highest intelligence

Pantheistic atheists, for the most part, assert that mind is all and all is mind, that nothing exists but spirit, God, the Absolute, that everything is the universe, including man, has no real existence, but is merely the expression or manifestation of mind or spirit, the Absolute. Pantheistic atheism makes truth and falsehood, virtue and vice one and the same thing. It makes the infinite finite and the finite infinite. It negatives the common sense of mankind, by which everyone believes himself to be himself and not the Absolute. It denies personal self-determination of free will. It makes reward and punishment unjust and absurd. It makes reasoning impossible.

Agnostic atheism was invented by Huxley who died in 1895. Its chief exponent, Herbert Spencer, who died in 1903, declares the final explanation of the world is to be found in, "an infinite, eternal energy from which all things proceed—the ultimate Reality transcending human thought—the unknown and unknowable." I grant that God, the ultimate Reality, is unknowable in the sense that we cannot know Him fully or adequately, but not in the sense that we can know nothing about Him. The agnostic atheists contradict themselves, for how can they describe God as "unknown" or "unknowable" and yet profess to know that He is the "infinite eternal energy from which all things proceed." If their term "infinite eternal energy" means, as it seems to mean, merely the energy of matter, that is, if they ascribe all the happenings of the world to the motion of matter, they differ only nominally from the materialistic atheists already discussed and refuted.

(To be Continued)

Country Needs Not More Education, But More Religious Education

By Bishop Warren A. Candler (Meth.)

In The Atlantic Journal, Dec. 31, 1922.

THE American people were never so devoted to the cause of education as they are now. Annually philanthropists increase their gifts and legislatures enlarge their appropriations for the promotion of this great interest. The year now closed has been characterized beyond all preceding years by the vast sums devoted to schools of all grades, from kindergartens to universities.

And all this is well. Ignorance is neither creditable nor helpful to any people. But while recognizing the value of education, it is possible for us to over-value it, and ascribe to it a power which it does not possess. We may make a fetich of it, and superstitiously attribute to it the divine power of regeneration. Indeed this is precisely what many among us are doing. They are vainly imagining that sin originates in ignorance, and that universal education will put an end to crime in all the earth.

Nothing is further from the truth. Enlightenment does not reduce crime. It increases many crimes, as for example, such crimes as forgery, embezzlement, and larceny after trust. There are not a few offenses which the educated only are capable of committing.

It is not ignorance of the consequences of intemperance which leads men to debauch themselves with drunkenness. There is not a man in the world who has sense enough to uncork a bottle, who does not know the wretched results of inebriety upon body, mind and soul; but his knowledge does not restrain him from indulgence. Some will drink wood alcohol even. In the stress and peril of the World war all the nations, including benighted Russia, evinced the most perfect knowledge of the dreadful evil of using intoxicating liquors, and in these days of peace they possess the same knowledge; but it does not make them sober.

There are those who insist that all the facts of sex shall be taught in the common schools, and they tell us that such teaching will decrease, if not destroy all licentiousness. In this they are utterly deluded. Such education will influence the imaginations of children and increase the crimes of lust. All history shows that licentiousness has been most prevalent in periods of greatest enlightenment. Such was the case with Babylon, with the Grecian republics, and with the Roman commonwealth. Socrates, the wisest of Grecian philosophers, was addicted to the disgusting vices of lust, and Solomon, whom men call the wisest of all mankind, was in this matter most vile.

From the period before the flood until the present time the unvarying and dreadful results of sensuality have been known of all men. The universal experience and observation of mankind has proved beyond all possibility of doubt that licentiousness and all illicit gratification of the passion involved in it, are mortal sins against human nature, destroying the body, polluting the mind, and degrading the soul. All down the ages, and in all lands, the lives wrecked on the rock of sensuality are strewn in every direction. But the turbulent mass of corruption and death does not warn effectually from licentious living multiplied millions of men and women. They learn nothing from it. They see nothing but their own wild desire and frenzied infatuation and on they rush to their ruin, making more wrecks for other fools to witness and disregard.

When we pass fom the consideration of personal and private sins to public wrong-doing, we see demonstrated in like manner that education does not prevent immorality.

In the repulsive revelations of the insurance frauds, made in New York a few years ago, it was disclosed that graduates of Harvard university were leaders in the vast scheme of complicated corruption.

What do we see "the scholar in politics" doing? Has he not often poisoned the spring of legislation by his personal ambition and partisan spirit?

There is one in the United States senate today who has been proclaimed as "The Scholar in Politics," par excellence; but he has not scrupled to play the most "petty politics" and discreditable demagogy. He is dominated by his personal prejudices and partisan passions. He has shown himself ready to blast the south and blight the highest interests of mankind in order to gratify personal spleen and serve factional ends. What has education done to promote patriotism in his breast or righteousness in his life?

And, unfortunately, he is not the first of his kind who has appeared in the public life of our country, nor is he likely to be the last. The worst feature of our politics is not want of intelligence, but lack of integrity. We need better men far more than we need brighter men. If our public servants were purer, they could, and would, settle without difficulty many of the problems which they now regard as most perplexing. George Washington was not highly educated, but he solved wisely and promptly the issues by which he was confronted. Aaron Burr was the most cultured man of his day, and by the skill which he acquired through education, he created problems for the republic.

The world never has been saved and never can be redeemed, by mentality alone. Morality is far more vital to the progress of civilization. Jesus taught us, what we should never forget for a moment, namely, that a clean intellect will not give a man a clean heart, but that a pure heart will clarify the mind.

In the light of all these unquestionable facts and indisputable principles, it is manifest that our country needs something more and better than mere education. Morality and religion are indispensable.

We may easily have too much education unless that education is purified by religious faith and pervaded by moral principle. Otherwise we may bring to pass a high-powered world, and the power of its own mighty momentum will rush it to self-destruction.

It is not more education, but more religious education that our country, in common with all other nations, needs most urgently.

Part Played by Catholics in American History

(By CHAS. W. MEYERS)

Author of "A Minister's Surrender," "Why We Need Church Schools," etc.

Continued.

ANOTHER Catholic writer in the North American Review of January, 1876, informs us that in 1776 there were not more than fifty Catholic congregations, with about twenty-five priests, while the Congregational church, which was then the largest and most influential religious body in the country, had about 700 churches, with nearly as many ministers.

These facts will prepare us now to appreciate the relative proportion of Catholics in the Colonial Army.

And here we encounter a miracle. According to good authority, the whole population of all the colonies in 1776 was estimated to be about 3,000,000, of which not more than 30,000 were Catholics, at the very highest. According to this, the Catholic population was not more than one one-hundredth of the entire population, which, if they had enlisted in the army in the same proportion as non-Catholics did, would have made the per cent of Catholic soldiers in the colonial army exceedingly small and insignificant. But according to several different concurring accounts, the number of Irish soldiers alone amounted to one-half of the entire fighting force! In 1776 the House of Lords appointed a committee to inquire into the strength of Washington's army with the result that Joseph Gallaway, a Royalist of high rank, testified before this committee that "one-half of the American troops were Irish, one-fourth English and Scotch, and the other fourth native Americans." Now how could there be so many Irish in the American army, when the Catholic population in the colonies was relatively so small? The only possible answer seems to be, that either the majority were not Catholics, or they lived too remote from church to be known as Catholics.

We are informed by good authority that from 1719—one year before the Pilgrims landed at Plymouth Rock—down to the Revolution, Irish immigrants fairly swarmed into most of the American colonies. In 1729, 5,000 arrived and settled in Philadelphia; and James Logan, secretary to William Penn, in the same year, declared that it looked as if all Ireland were coming to Pennsylvania. One writer in South Carolina declared that it seemed that every Irish ship was headed for Charleston. These statements are corroborated by the numerous Irish family names and placenames to be found in practically all of the Atlantic States. And this Irish immigration to America continued with increasing rapidity up to the time of the Revolution, and even during the Revolution.

Anthony Marmion tells us that from 1771 to 1773 not less than 25,000 Irish emigrated from Belfast, Derry and Newry to America; and Spencer, in his "History of the United States," says that in the years 1771 and 1772, 17,350 Irish emigrants arrived in America; and Michael J. O'Brien, in his great work, "Hidden Phases of American History," (p. 389), tells us that documentary evidence proves that between 1767 and 1774 not fewer than 63,360 Irish immigrants came to America. This was a critical period in our history, and these Irish who were being driven out of their homeland by England's infernal "Penal Laws," were a God-send to us. Of course, the condition of the Irish Catholics was not very much better here than in Ireland, so long as the colonies were under British rule; and therefore the Irish Americans were all the more ready to help the colonists throw off the British yoke. So intense was the zeal of the Irish for the cause of American freedom, that even the

(Continued on page four)

The Old Fable About Relics of Cross Ignorantly Revived

THE recent bestowal of "The Order of the Cross of the Holy Sepulchre," by a representative of the Greek Orthodox Church, upon President Harding and several Episcopalion Bishops has brought up again the old fable about there being enough relics of the Cross in existence "to make several cords of wood." The Watchman-Examiner in an editorial inveighs bitterly regarding the way "Romanism has cursed the world with its 'holy relics,'" and warns the "Greek Church" that it "will lose the respect of the people of our congregation if it keeps up the relic business." Comment in other so-called "religious papers" is to the same effect, all of which shows a lamentable ignorance on the subject of relics in general, and relics of the Cross in particular, to say nothing of a gratuitous effrontery in venturing to advise the President and the Anglican Bishops as to what gifts they should and should not accept in recognition of their efforts in behalf of Russian Relief.

The good people who spread the fable about the bulk of these relics of the Cross have undoubtedly never seen one, for if they had they would at once realize how silly their contention is. The largest authenticated relic of the Cross in existence is hardly an inch long, and the relics usually exposed are but tiny splinters, hair-like slivers, possibly a quarter of an inch in length. It has been estimated by experts that all these relics together would make up but a fraction of the bulk of the Cross itself, and the fable of their being enough of them to make a forest, or a cord of wood, is about on a par with the equally silly remark about the furniture brought to America by the Mayflower being sufficient to furnish a cargo for a modern ocean liner.

But it is not mere ignorance regarding the quality of the relics in themselves that brings this matter up periodically in the non-Catholic press. It is rather prejudice against the Catholic Church. For there is nowadays no prejudice against relics of various kinds, provided they are not essentially religious, and not vouched for by the Catholic Church. The American Nation jealously guards the Liberty Bell, and thousands go to view it every year. At Mt. Vernon numerous relics of Washington are preserved, his furniture, his clothing, the pen with which he wrote his Farewell Address. The same thing might be said of every other American hero, and proud indeed are those who can show among their family heirlooms a well authenticated relic of colonial or civil war days. The Smithsonian Institute is full of them.

Indeed the preservation, and, in a sense, the veneration, of relics is a very natural human trait, the exercise of which is by no means confined to Catholics. Many a good Protestant treasures a lock of some departed loved one's hair, nor does he think himself guilty of superstition if he occasionally takes it from its resting place and even kisses it, thus symbolizing his undying love and de-

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ITEMS OF INTEREST FROM THE SECULAR PRESS.

THE NEWSPAPER

(Excerpt from pastoral of Archbishop of Montreal.)

"Everybody reads it, young and old, rich and poor, learned and ignorant, all alike are being moulded by its silent pages, which shape their opinions or voice their inmost thoughts, reacting on their hearts and wills and inciting to action. The old adage with a slight change may be applied to every reader: Tell me what newspaper you read, and I will tell you what you are.

"Who does not see the great responsibility of journalists, of those who gather news and who distribute it, of those especially who set the standard in regard to faith and morals? It is no exaggeration to say that these leaders of thought will have to answer before the Sovereign Judge for the souls who have felt their influence. As a consequence, we must deplore the conduct of those who, by means of the press, try to pervert the minds and trouble the serenity of the souls of their readers. On the other hand, can we refrain from praising the newspaper which is exact, earnest, frank in opinion, delicate in sentiment, Catholic in principle? This class of newspaper opens up the reader's mind, by imparting useful, elevating knowledge even on the secular questions of the day. A judicious choice of reading matter is thus presented to the public in careful literary form. Such newspapers are in truth a powerful ally in popular education."

CHURCH WILL EXTEND SCOPE.

Gone are the days when a child can get religion for an hour on Sunday morning and have it over with for a week. Religion is training the child. If efforts of the religious educational committee of the Congregational churches of Wisconsin are fruitful, religion will overtake the child and walk with him hand in hand through life. The committee met with the young people's committee of the church at the Y. M. C. A. Wednesday to outline plans for the year's activities.

Home Education Dead.

"The church is having to take the place of the home," said C. W. Warren, Sturgeon Bay, chairman of the religious educational committee. "Formerly religious education was given the child in the home. But the modern home doesn't know religious instruction. So the church must fill the gap.

"The church met youngsters and young people at Sunday school in past years and let them alone during the week. Now it plans weekly midweek religious instruction for the winter and vacation schools for the summer."

Follow Youth Through Life.

The goal of the committee is the carrying out of a religious program which starts with the kindergarten of the church and follows the youth through the public schools, through college and on into post-college life, according to the Rev. T. R. Faville, Madison.

"Our program is not evangelism but education," Mr. Faville said. "We don't want to wait until these young people are fifty years old and then convert them. We want to educate them in religion now to make them see that the religious side of their lives is a part of their development as much as the physical, mental and social."—Milwaukee Journal, January 11, 1923.

MICHIGAN PASTORS OPEN DIVORCE WAR

Ministers Agree to Refuse Ceremony If Former Husband or Wife Is Living.

Sault Ste. Marie, Mich.,—The pastor of every church in Sault Ste. Marie except one has signed an agreement not to perform any marriage ceremony in which either party has a former husband or wife living.

The agreement follows:

"We, the undersigned, viewing with dismay the growing evil of divorce which is so grievously destroying the sanctity and integrity of the home and lowering the ideals of married life, desire to put ourselves on record as being unwilling to perform any marriage in which either party to the same should have a former husband or wife living. We make this statement in order that no one in the future may be put to the embarrassment of being refused."

Father Smith Instructs Jackson in the Catholic Religion

What the Eighth Commandment Forbids Fully Explained.

(Continued)

MR. J. Is it allowable to tell a lie to keep a person from being punished?

FATHER S. No, not even if one could save him from eternal punishment. You see, to lie is intrinsically wrong; that is, it is an evil in itself, and hence God, Who is Truth itself, must abhor it.

MR. J. According to that, it must be wrong to lie even in jest?

FAHTER S. It would be, if you saw that the person with whom you joke were actually deceived. Of course, if what you told were wholly incredible, or you supposed the person knew you to be joking, it would be different. A good definition of a lie is "the intention to deceive," whether by word, or by act; in the latter case it is called hypocrisy or dissimulation. The Pharisees spoken of in the gospels were denounced severely by Christ because of "acting" lies.

MR. J. Of course, some falsehoods are much more sinful than others?

FATHER S. Yes, according as great or little harm is done thereby.

MR. J. We are, then, obliged to tell our business to everyone who inquires about it?

FATHER S. Not necessarily. There is a difference between telling a lie and evading the question. We are under no obligation to answer a question which another has no right to ask. We may decline to answer, or give an evasive reply.

MR. J. You said that if we injured our neighbor by Lying or Detraction, we must repair the injury. It seems to me that it would often be impossible.

FATHER S. You are right. You might correct the matter as far as the one you told it to is concerned, but what if he told ten others, and they spread it more widely? You must correct the evil as far as you are able In the case of Calumny that actually injured another, you should inform the ones to whom you spoke that the charge made was not true, and ask them to help you to

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Children's School and Playground

Today's Sunday School Lesson.

Sunday School classes will find most of the answers to the questions here by studying the instruction.

Our Savior frequently taught His disciples by means of Parables. The parable is a comparison or parallel used to explain or emphasize a lesson. Thus our Lord took things familiar in the lives of the disciples, the seed, the soil, the fisherman's net, the sheep and the shepherd, or He used a story or narrative, like that of the Prodigal Son, to illustrate some virtue or to prepare the minds of the disciples for a clear understanding of His Church. There are thirty-three parables in the Gospels of St. Matthew, St. Mark and St. Luke. St. John has none. To these might be added many brief figurative or proverbial expressions.

It was during the latter half of our Savior's public ministry that He made more frequent use of this form of teaching, for His enemies had become more active and He found it less opportune to speak clearly at this time of the future Church, the Priesthood and the passing of the old religion. His disciples, by their constant hearing of the word, would be able to gather His meaning. The enemies would be confused, would be unable to make any case against Him, and so He would gain time to complete the work He had to do before the dark days of persecution should come.

St. Matthew, in his thirteenth chapter, records seven of the parables. The Sower and the Seed, the good and bad soil; how some receive, others reject the word. The cockle, or weed, growing up with the good wheat, showing the effort of the devil to destroy the fruits of the Church's teaching. The Mustard Seed and the Leaven are figures of the growth of the Church. The Hidden Treasure and the Pearl of Great Price show the value to be set on the New Kingdom which is to be sought at any cost. Finally, the Net, cast into the sea, is the Church, which has within its membership the good and the bad, to be separated only on the day of judgment.

It will be sufficient to recall briefly to your memory the more familiar of the other parables. The Good Samaritan, example of benevolence. The Samaritan is also a figure of our Lord, lifting up the fallen sinner. The oil and wine are the Sacraments, the inn, His Church. The Prodigal Son shows the mercy and forgiveness of the Heavenly Father to those who repent and abandon the paths of sin. The Lost Sheep is the sinner, who, if only he does not resist and shows a willingness to return, is found and carried back to the flock by the Good Shepherd. The Parable of the Rich Man (Dives) and Lazarus solves the difficulty so many find in the wealth and enjoyments of the wicked in this world and the poverty and misery of the virtuous. The reality of an eternal hell is here taught. Hypocrisy is condemned in the graphic portrayal of the Pharisee and the Publican praying in the Temple. The Marriage Feast teaches the requirements for admission to the Heavenly Kingdom. Readiness for death and judgment is the lesson of the beautiful parable of the Wise and Foolish Virgins. Other parables are the Laborers in the Vineyard, the Talents, the Wicked Husbandman, the Two Debtors.

Critics of the Sacred Writings try to find in the parables things not consistent with the general teaching of the Savior and thus impugn His divinity or the credibility of the Scriptures. They, however, forget or ignore the fact that the parable has only a limited purpose. It does not teach directly. It illustrates or pictures the intended lesson—a common practice among Hebrew and Oriental writers and teachers at the time of our Savior. Correct interpretation of the parable depends on the lesson intended, the character of the persons taught and circumstances of time and place.

What is a parable?

Why did our Lord use parables? Two reasons.

Name two forms of parables and give an example of each.

Give the parable of the Mustard Seed. The Good Samaritan. The Prodigal Son. Dives and Lazarus. The Pharisee and Publican. (See Bible History).

In what sacred writings are the parables found?

Why do some critics find fault with the parables?

CALENDAR FOR THIS WEEK.

4 Sexagesima Sunday.
5 Monday: St. Agatha.
6 Tuesday: St. Titus.
7 Wednesday: St. Romuald.
8 Thursday: St. John de Matha.
9 Friday: St. Cyril of Alexandria.
10 Saturday: St. Scholastica.

AN ACT OF OBEDIENCE.

In the eastern part of Louisiana there was a little village, where lived a set of people who loved one another.

This Village was about one mile from the "Father of Waters," and near the levees which are the only protection of the people from the great river.

A little distance from the village a happy family dwelt on a large plantation. The family was made up of three girls and two boys. The youngest being Jim, who was the idol of the family and who, generally had his way in an argument.

There was only one person who had any control over Jim, and that person was his mother.

One day while Jim was out in the field playing ball with a crowd of boys and was at the height of his fun his mother called him, to send him to the village store as she needed a few articles for supper.

We all know that Jim hated to leave the jolly bunch, but he would do anything for his mother, so he bade the boys good-bye, saying, "I'll see you later," and started for home.

After his mother had given him the memorandum of what she needed she sent him off saying, "It is yet early, take your time but be back before supper."

After all his things were in the gunny sack and fixed well over his shounder he left the store and started for home.

He was about half way home, when being tired, he set the sack down, so he could rest a while; to his amazement he saw a few feet from him, a slow flow of water through the levee. He knew the danger and, as quick as lightning, he ran for help. He had many volunteers who answered his call and the leak was quickly stopped. Thus his prompt obedience enabled him to save his town from destruction.

We may all be sure that Jim was glad he did not say to his Mother, "just a little while longer."

Written by ELLA SPENCER,
St. Joseph's School, Natchez, Miss.

MEN.

There are:
Men who are weak,
And men who are strong,
Men seeking the right,
Men seeking the wrong;
Men striving towards heights,
Men sinking low,
Men being a friend,
Men being a foe.

There are:
Men who are honest,
And men who would steal,
Men who would hurt,
And men who would heal;
Men who play fair,
And men who would cheat,
Men who give up,
And men you can't beat.

There are:
Men who will labor,
And men who will play,
Men who shirk debts,
And men who will pay;
Men who love truth,
And men who tell lies,
Men who are happy,
And men who heave sighs.

There are:
Men made of flesh,
And men made of stone,
Men made to wander,
And men made for home;
Men made to follow,
And men made to lead,
Men who are rich,
And men who're in need.

There are:
Men who break faith,
And men who are true,
Men who are loyal
Their whole lives through;
Men who take chances,
And men who play safe,
Men who are godless,
And men who have faith.

—Beatrix E. Nlick.

Babylon in all its desolation is a sight not so awful as that of the human mind in ruins.

The humiliations of the Cross are sweet to a soul which is sensible of what she owes to Him who was crucified for love of her.

Father Smith Instructs Jackson in the Catholic Religion

(Continued from Page One)

by words; (5) If we shall have seriously hurt our neighbor in his reputation, we must make it right.

MR. J. Is it always a sin to speak of the faults of another?

FATHER S. Not if they be already publicly known, or known to the people with whom we converse; though, even then, it is a failing against charity. The one who has fallen may rise, and become better than we are; and we, against whom there is no evil report, may fall some future day. Disclosing another's mistakes or expressing our suspicion about another are faults all too common.

MR. J. Yes, I hardly believe that a day passes in which we do not fail at least slightly, in this matter.

FATHER S. That is true.

Others Profess Tolerance, but Catholics Always Practiced It

(Continued from Page One)

U. S." (p. 161), gives us a few startling facts as to the disorganized condition of the Catholic Church in America at the time of the Revolution:

"At the beginning of the Revolution, the Catholic Church, as a completely organized body, had no existence in the 13 colonies. In most of them the Catholic was an outlaw, the priest a felon. Even Maryland had only private chapels, and Baltimore was only a station, visited once a month. The rites of the Church were nowhere publicly celebrated, except in Philadelphia."

There was no episcopal see in the colonies until after the Revolution, when John Carroll was made Bishop of Baltimore in 1789.

(To Be Continued)

BE FAIR AND LISTEN TO A FAIR STATEMENT

(Continued from page one)

It was said in the opening paragraph that the free lover is always a free thinker although the free thinker is not always a free lover.

It might be added to this that if he were logical and consistent, there is no defensible reason why the free thinker should not always be a free lover.

But what is the point of the argument at which we are driving, and what has it to do with the discussion anent the parochial school?

The point is partly revealed, or its development continued, in the second opening paragraph which is repeated herewith:

"It is not altogether an accident," we said, "that authority in religion does not breed rebellion against civil authority."

When we speak of authority in religion, we mean, of course, the Catholic Church, and by implication, the parochial school.

And we have the temerity to say that red revolution, rebellion, radicalism, anarchy and bolshevism, are evils of modern society which do not, and cannot, issue from the parochial school.

It is easy to conceive the honest American citizen saying to himself: "If this be true of the parochial school, then as a loyal American, I am the friend of the parochial school, no matter how much I disagree with the religion it teaches."

And we reply with complete confidence, to any honest American who makes that assertion to himself:

It is a compact between us, my friend. We claim your friendship for the parochial school, herewith, because we shall show you that what we say of it in this important connection is true.

Red revolution, radicalism, anarchy, and bolshevism, are simply the revolt of the individual against authority—carried in the last case to revolt against all authority, human and divine.

You, as a good and loyal American, oppose to that spirit of destruction, your deep-seated devotion to the principles on which this Government was erected.

You oppose to it your strongest opinions, and your profoundest convictions, your deepest emotions and your holiest beliefs.

We who are of the Catholic Church and the parochial school, oppose to it all of that—and a something which is to us a great deal more.

We are, if you please, the slaves of authority in religion.

And that authority in religion reaches out and dictates our conduct in every human relation.

It lays upon us duties and responsibilities which we cannot shirk without sin, because they are imposed upon us by the authority which we believe to be the Law of God.

In other words, our duty to the Government is not only the service rendered by a loving and grateful heart, but a service validated and compelled by something higher than ourselves.

Anything that threatens, or impinges upon, or contravenes, or attempts to defeat that duty, in the eyes of an understanding Catholic, is a sin—not only a sin against the nation, but a sin against God.

You may gather from this that we are bound by religious authority to endure even intolerable civic conditions.

It is not so, but this is neither the time nor the place to demonstrate that we are bound only by the laws of God, and that the laws of God can never become onerous to His faithful children.

The point of importance in this discussion, to put it crudely and for the moment in a form most uncomplimentary to Catholics, is that there are certain things we are not allowed to believe.

And the things we may not believe are things that conflict with the laws of God, and of life, as laid down by Christ and interpreted without change by the Church for nearly two thousand years.

From these laws there is for us no escape—they are for us the Truth, eternal and immutable, which we may not evade without disaster to our soul.

So you may know, in advance, that any plan, or formula, or philosophy, social, economic, or political, which contains either in expression, essence, or embryo, a challenge to or a contradiction of, the age-old Christian conception of the relation of God to man, or man to God, is bound to be abhorrent and anathema to any understanding Catholic.

Now, it is an interesting fact, which brings us back to the consideration of our central theme, that no such plan, formula or philosophy has ever issued out of the Catholic Church.

None of the long list of destructive social doctrines which challenged the old order, from whose fatal fruits society is suffering, and with which she is struggling, today, can be traced to the doors of the parochial school.

And in every single instance in which the Church has dissented from such widely popular philosophy, there has issued out of that philosophy, soon or late, the seeds of death and destruction.

In other words, society outside the Catholic Church, and schools of thought other than parochial, must not only bear the heavy burden of responsibility, but they must through sheer necessity, bear witness to the accuracy of her judgment.

The facts are all before us at this moment. They are advertised as vividly and as violently in the sight of all men, as the gibbet on Golgotha.

Lest this should seem to you mere richness and luxury of phrasing, with no supporting facts beneath or behind it, let us see if we cannot list, again, other evils of which the parochial school must in justice be acquitted.

The doctrine of the survival of the fittest is surely not Catholic in its origin or its content. You know, without being told, that a parochial school teacher would as leave administer strychnine to the pupils in her charge as to inoculate them with this poisonous philosophy.

Poisonous it has been, and poisonous it is in the manifold manifestations of it that still saturate our social order—years after the original philosophy was discarded and condemned.

Who can measure the blighting evil accomplished by this fatal formula from which the Church was able to preserve her own children, but from which she could not save society?

And why did the Church dissent from the Darwinian theory and all of its offshoots? Because it did violence to the body of truth held intact and inviolate for twenty centuries—because she is, as her enemies say of her (but not in the sense in which they say it) utterly intolerant when that body of truth is assailed.

She dissented from it because it debased and degraded man in his relation to God—just as he was debased in the Marx-ian conception of a Mechanistic Man, and the Hankel-ian conception of an Animalistic Man, and the Nietsche-ian conception of a Super-man.

Do you see now why we say—broadening and emphasizing our original assertion—that authority in religion and rebellion against God in human affairs, are utterly incompatible and antagonistic?

The Catholic Church (and the parochial school) has no liberty of choice in the condemnation of principles which contradict the deposit of revelation and tradition, of which she has been custodian for twenty centuries.

This being true it follows inevitably, of course, that the individual Catholic has no liberty of choice in this respect, and that no parochial school can stand sponsor for any social or political formula subversive of God's laws.

Neither the Catholic Church nor the parochial school make new laws to meet the menace of capitalism, or materialism, or socialism, or bolshevism, or any other threat that may arise.

Church and school, alike, make application of the old laws, testing the new-fangled formula by its agreement or disagreement with the ancient dispensation.

For every Catholic, and every Catholic school, there is in this deposit of truth, an unfailing criterion.

In matters which affect his relation to his fellow-men, or to his Maker, he has no need to waver between the right and the wrong.

He is as clear in his conception of what he owes to his Government, as he is of the filial obligation he owes to his father and his mother.

In time of war, the frailties of human administrations are nothing to him.

Briefly and inadequately it has been attempted to sketch herein some of the fruits of citizenship which should ultimate from the teachings of the Catholic Church and the parochial school.

No pretense is made that the human product is comparable with the sublimity of the principles involved.

Human frailty interferes ever and always with the full fruition of God's laws.

But the principles themselves are sublime, and the effort to imprint and inculcate them in and on the minds and hearts of the children of America—through the parochial school—is tireless and unceasing.

We would have our fellow-citizens, without the Church, cherish the remembrance of that fact when the effort is made to enlist their enmity against those schools.

In all sobriety, and with a full sense of the weight of the words, we are disposed to say to them that the day may not be far distant when America will have dire need of the spirit inculcated in the parochial curriculum.

We would remind them again to remember in all fairness, that we have listed herein a host of evils which the children in these schools at least escape.

We would ask them to bear in mind that the sin of which the parochial school stands accused is the intrusion of God and of Christ, His Son, into the lives of the little ones.

To that offense, if it be an offense in the eyes of some, they plead guilty, but with no beating of the breast and no show of repentance.

"Suffer little children to come unto me," said Christ—and then uttered that most terrible, that most blighting of all His maledictions.

Let it ring in the ears of those who complain today that the Catholic Church in its parochial schools gives to the children too much of God and His crucified Son.

"Woe to him who scandalizes one of these, my little ones, for it were better for him that a mill-stone be tied about his neck and that he be cast into the depths of the sea."

The Crucifix reveals man to himself, and God to man. It is a sweet sight to look upon in our times of joy; in sorrow there is no sight like it.

It is better to have to give an account to God for too much mercy than for too much severity.

THE VESTMENT MAKER.

Into the sanctuary, work of my hands,
Go, and be worthy!
There, in the very presence of God,
Before the Most Holy,
Gleam fairer, thou, than the lights
On the pale altar.

Under the sun and the stars and the rain,
Grew, for thy weaving,
Flax, glowing slender and tall in the morn and the eve,
Proudly upraising
Lightly poised head, ready-crowned for the glory approaching;
But I, who have made thee—
These hands that have shaped thee,
And fashioned the cross of redemption
On thy fair linen,
Red must they be in God's sight—
Yet—go, thou, and be worthy.

Up to the very altar, work of my heart
Go—be thy message,
Mute on the ears of man heard of God:
Plead there for forgiveness—
Shine purer, thou, than the bowers
Strewn on the altar!

—Selected.

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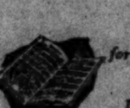
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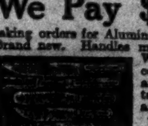
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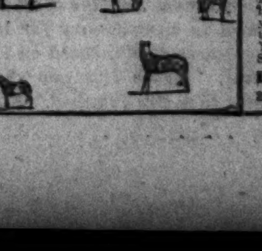
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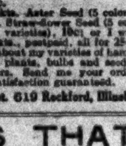
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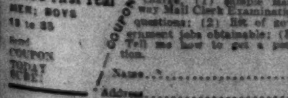
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Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

How can one explain the beginning of idol worship?

The fact that people of all times and all climes have had some idea of the Supreme Being, and have in their religious life acknowledged the necessity of their honoring this Supreme Being is one of the usual proofs given for the existence of God as viewed by the natural light of reason. It is the teaching of Holy Faith that man, by the natural light of reason, unaided by the truths of revelation could arrive at some idea, however imperfect, concerning that Supreme Being which we call God. That this knowledge of the Supreme Being, unaided by revelation, is inadequate and leads to false worship is easily learned from the study of the history of pagan nations. As the natural revelation given by God to our first parents grew dimmer thru the passing years and since God's Commandments had not yet been given to man, idolatry became a widespread form of worship among the pagans. Even after God had given His Commandments and had uttered the severest punishments upon those guilty of idolatry, He found it necessary to punish again and again the people with whom he made a Covenant.

Please explain the third chapter and the twelfth verse of St. Matthew's Gospel.

The passage referred to, reads as follows: "Whose fan is in His hand, and He will thoroughly cleanse His floor and gather His wheat into the barn; but the chaff He will burn with unquenchable fire." These are the words of John the Baptist, spoken to the Pharisees and Sadducees. He bids them "Bring forth, therefore, fruit worthy of penance," for "Every tree therefore that doth not yield good fruit, shall be cut down and cast into the fire!" St. John the Baptist referred to a sight familiar to his hearers. The husbandmen gathered his grain on a well cleaned floor or spot in the field and allowed the oxen to walk round and round upon it until the grain was separated from the straw. Then the straw was raked off leaving the wheat and chaff upon the floor. This the former separated by means of his fan. The wheat he placed in his granary and the chaff and shrivelled grain, because it was not good grain, he threw into the fire. This was an apt illustration of the judgment of God. The good, who bring forth works worthy of reward, He will permit to enjoy the blessings of His mansions in Heaven, while the wicked will be consigned to everlasting fire.

What are some saints' names beginning with the letter "W" which are suitable for boys? Give the names of saints, also beginning with the letter "W" which may be given to girls at Baptism?

For the boys, such names as William, Walter, Wilbur, Wilfred, Winfred and Wenceslas are most frequently used. The names of women saints, sometimes given to girls are Winifred, Waltrude, Wilhelmina and Walburga.

How many years after Christ's Ascension into Heaven did His disciples begin writing the book of the New Testament? If possible give the author and date of composition of each book.

The first book appeared about six years after the Savior's death. Following the arrangement of the books in the Bible, we find the following dates usually given for their composition. These dates are determined for the most part on internal evidence, viz: by reading the contents, hence the latitude that is allowed by biblical scholars for the time of writing some of the sacred books.

Gospel of St. Matthew, author St. Matthew, 39-41 A.D. Gospel of St. Mark, author St. Mark 45-50 A.D. Gospel of St. Luke, author St. Luke, 50-63 A.D. Gospel of St. John, author St. John, about 100 A.D. Acts of the Apostles, author St. Luke, 61-63 A.D.

The Epistles written by St. Paul are given in their chronological order.

The I, II, III Epistles to the Thessalonians, date about 53 A. D. The Epistle to the Galatians date about 53 A.D. The I and II Epistles to the Corinthians date about 58 A.D. The Epistle to the Romans date about 59 A. D. The Epistle to the Philippians date about 62 A.D. The Epistle to the Ephesians, date about 63 A. D. The Epistle to the Colossans, date about 63 A.D. The Epistle to Philemon, date about 63 A. D. The Epistle to the Hebrews, date about 63 or 64 A.D. The I Epistle to Timothy, date about 65 A.D. The Epistle to Titus, date about 65 A.D. The II epistle to Timothy, date about 66 or 67 A.D.

The following Catholic Epistles, so-called because they were directed to the Christian world in general, rather than to any particular Church, were written:

The Epistle of St. James, by St. James, about 60 A.D. The Epistle of St. Jude, by St. Jude, about 63-64 A.D. The 1 Epistle of St. Peter, by St. Peter, about 64. The 2 Epistle of St. Peter, by St. Peter, about 67. The I, II, III Epistles of St. John by St. John, date about 100.

The Apocalypse, the last book contained in the Bible, was written by St. John, about the year 96 A.D.

Why is Baptism called the most necessary Sacrament?

Because the Sacrament of Baptism is absolutely necessrry for salvation. When Our Savior said "Unless a man be born again of water and the Holy Ghost he shall not enter into the kingdom of Heaven, He taught that Baptism is so necessary that without it man cannot attain eternal happiness. It is the condition which must be fulfilled or man cannot hope to see God.

What is meant by the use of wheat and grapes in the decoration of Altars?

They represent the bread and wine used in the Holy Sacrifice of the Mass. The latter were used by Christ, when on the night before He died, He changed bread and wine into His sacred body and blood and told His Apostles "Do this for a commemoration of Me." (St. Luke xxii, 19.)

Please tell me why you require three weeks' time for placing subscriptions.

As we go to press eleven days before the date line carried on OUR SUNDAY VISITOR, perhaps the paper for your State had been mailed before you wrote your letter. By the time the order is received, written, checked, routed, and placed in the cabinet, the next issue may have been run through the automatic mailer. Thus the subscription often starts with the third issue after we receive the order.

Why is the Pelican used on our altars?

The pelican pierces her breast till the blood flows and feeds her eager young ones with her own blood. She is a type of the unselfish sacrifice of Christ in shedding His blood that we may be washed from sin, and may nourish our souls by the reception of His body and blood.

F. M. R.—It does not.

Mary L. H.—It is always wrong to tell a lie.

Knowledge.—It is permitted.

Washington.—Very probably it would be a sufficient reason.

B. A.—Both questions answered negatively.

OUR SHORT STORY CONTEST

Bread Upon the Waters

By Elizabeth Halsey.

(Concluded)

All this time, Mrs. La Forge was far from happy. Her first inquiries about the Catholic church had been inspired solely by solicitude for her husband. She had desired to learn what his church required of him in order to urge him to comply with his obligations, and to be happy again in leading a good life. She had felt she would be willing to become a Catholic herself for his sake, but had realized absolutely nothing of what it meant to receive the gift of Faith. All this time, she had prayed to God as she knew Him—to the good Father of all—and had asked for the restoration of her husband's peace of mind. Now her eyes were opened. She was at first incredulous, then indignant; at last convinced and heart broken. She realized that her husband was an outcast, and that she herself could never enter the Church while their present status prevailed. She knew that she was an innocent victim, but her sense of justice told her that she was the victim, not of the arbitrary laws of the Church, but of the acts of those who, knowing the laws to be unchangeable, yet had defied them. She acknowledged to herself that her husband had wronged her, but she made allowances for him. She remembered his youth, his disillusion, his hopelessness, his loss of faith in God and mankind. She felt that rightfully the blame lay with Madeline's mother; but a voice within said that the mother who had given Madeline to her could not be wholly bad. She tried to think of some excuse, some reason; but each time she gave up the attempt.

Meantime, Madeline had entered upon her new school life with great earnestness. She was an unusually thoughtful child, and was aware of the shadow which lay over her home, tho not of its exact nature. Frequently she begged her mother to join the church and to make her First Communion on the same day that she should receive. She had tried to talk to her father, but the look on his face, as he told her never to mention the subject to him again had frightened her. She and her mother talked freely, and knowing that the mother had the Faith, the little child redoubled her efforts to bring her into the fold.

At last Mrs. La Forge felt she could no longer bear her burden, and summoning all her courage, she went to Father Riley and told him her story. His reply was what she already knew; that if Mr. La Forge had a living wife no power on earth could free him from his marriage bond. But he questioned her carefully, and went into the minutest details concerning her husband's early life. She was familiar with the story for Mr. La Forge had always been entirely frank with her, and she was able to give Father Riley names, dates and localities connected with the sad affair which had wrecked her husband's life.

Father Riley did his best to comfort his visitor. He encouraged her to persevere in prayer, and to bend all her energies to the sanctification of her little girl's life. He assured her that God would never let her efforts go unrewarded, and that Madeline's prayers for her parents would be answered some day and in some way, that way not being for us to determine. He also promised to remember her and her husband at Mass and to do all that he could to help them.

Greatly consoled, Mrs. La Forge went home, and to the best of her ability, tried to carry out Father Riley's directions. Life was not easy for her. She now possessed the Faith in fullness and longed ardently to profess it. Yet how to do so without casting adrift, to be perhaps lost forever, the man to whom she was so tenderly devoted, she knew not. There was no selfish consideration on her part, for the woman had lived in such a spiritual atmosphere for these many months, that she would gladly have sacrificed material comforts, even the companionship of the man she loved, and not have deemed it sacrifice, if by so doing, she could have seen him restored to grace. But she feared he would regard her as another deserter, and be confirmed in his doubts as to the stability of woman.

After Mrs. La Forge had gone, Father Riley pondered a long time. He looked at his bank book, tho he knew the figures without that formality. The result was not encouraging. He debated within himself as to where to obtain funds with which to carry out a plan which had sprung to his mind. Then, as usual, he left it to God. Getting his hat and stick, he started for a walk, spending first a quarter of an hour in the church in fervent prayer.

On his way down town, almost the first acquaintance he met was Mr. La Forge. The latter spoke hastily and would have passed by, had not Father Riley laid a detaining hand upon his arm. "Mr. La Forge," the old man said, "I need a hundred dollars; not for myself but for one whose necessity is great and I do not know where to turn for help. I wonder who will cast this bread upon the waters."

Mr. La Forge looked at him. He was not a wealthy man, and was not accustomed to handing out hundred dollar bills. But he was in comfortable circumstances and was prospering steadily, and it came to him with a terrible force that he did very little for the unfortunate. His name was on all the subscription lists for the various drives, civic welfare projects and philanthropies of a general and secular nature, and he gave to the Salvation Army and Y.M.C.A. when requested; but of the joy of helping personally in a good cause he knew nothing. He hesitated a moment, then said, "I shall be glad of the privilege of aiding your enterprise, Father Riley; I'll send you a check." He was as good as his word for next morning's mail brought a check for one hundred dollars, drawn in favor of the priest.

Father Riley was never one to waste time, once he had his course of action mapped out. A Jesuit father from a neighboring college was secured to help with the services; the young assistant was given charge of the First Communion class; the children were gathered together for an inspiring talk on the duty of praying for others, and volunteers were called for to go to daily mass for Father Riley's intention while he should be out of town. Needless to say, little Madeline's hand was the first to go up in answer to this request.

One evening, a week later, Father Riley appeared at Mr. La Forge's door. His face and his whole appearance so radiated joy that, tho they had no intimation that they were in any way concerned, Mr. and Mrs. La Forge felt the contagion of his spirit and stood, awaiting his words with intense interest.

"Your bread is returned to you a hundred fold," said the priest, handing Mr. La Forge a wallet containing papers. "Here is the proof of your wife's death on the afternoon of the very day that you saw her last. Here is her wedding ring, her rosary, and the fragments of a leather bag. It is very evident that the poor girl repented immediately of her cruel words to you, and felt that she could not make her peace with you till she had first done so with God. Asking a neighbor to keep her baby, she went down town to the Jesuit church and to confession; why she went so far, no one will ever know; probably to seek some confessor whom she knew. A man who was in the church at the same time, saw her on the street again, half a block ahead of him. He heard screams, saw your wife pause, look up, and dash into a narrow stairway. More screams caused him to break into a run and he arrived at the stairway to see it a mass of flames. Your wife appeared at a window with two little children in her arms. A crowd had gathered but was helpless. The man called to your wife to drop the children and to jump. She held the babies out carefully, leaning over the sill to a clear place, and the children were safely caught by those below. Just as the fire department arrived and her rescue seemed sure, the walls gave way and she was buried in the ruins. She had given her life for another woman's children; she has been wronged in your mind and heart for many years. No doubt it has been part of her Purgatory to see you suffering all this time as a consequence of her anger, and to know that you and her child have been deprived of your spiritual birthright. But God can make good come from evil, as all this shows. Let us never cease to marvel, but let us give thanks to Him for all his mercies."

Mrs. La Forge came over the next morning to tell me the great news, but at this point she broke down and could go no further. I learned afterwards that Father Riley had gone to New York and sought a chaplain who spent most of his time in prisons and hospitals, and whose life was devoted to rescue work of all kinds. This man had listened to the story, and had immediately suggested the possibility of an accident to the young mother. They had gone over the records of the morgue, and the files of the daily papers of that week in which the disappearance had occurred. Mr. La Forge had been so sure that his wife had deserted him that he had never connected her in any way with the unidentified woman who had lost her life in this accident; if indeed he had read the papers at all in the stress and despair of those first days. But to one acquainted with the sad tragedies which are a part of the very-day life of the big city, it was obvious that here was a clue, and Father Riley and his friend soon had in their possession satisfactory proofs that the poor relics, so carefully preserved were indeed those of Agnes La Forge. They had been fortunate enough to find the man who had seen her in the church and later, witnessed her heroic death. His description of her had tallied exactly with that of the neighbor who had kept the little Madeline on the fateful day, and he had written out a full account of all he knew of the sad occurrence.

Of Mr. La Forge's feelings and actions on receipt of this information I can tell you nothing, for his wife felt that to be too sacred for even such friendly ears as mine. But I know everything came out all right, because when Madeline made her First Communion, her father and mother knelt at the altar rail with the other fathers and mothers, and the expression on all three faces was beautiful to see.

Now this is the story of the La Forge family's conversion, but I can't stop without telling you something else. The day after Father Riley's return, Mrs. La Forge said to me "Now you have seen me thru this trial and you have helped me more than you can ever know by your sympathy and understanding. I know you have never breathed a word of this to anyone and I still wish you to keep my secret. Madeline will know it sometime, but not yet. But I want you to feel free to tell Jim."

I actually gasped as I said "Why, my dear, of course I told Jim long ago. Jim knows everything I know. I didn't suppose Jim counted in the promise. Why, Jim and I are the same person as far as a secret goes." Here I commenced to cry, for I was afraid she would think me unfaithful, and it had never occurred to me to keep anything away from my husband.

Mrs. La Forge put her arms around me and she was laughing and crying as she said "I do not see why you and Jim aren't Catholics, at least your marriage is just what the church says a marriage should be."

I admitted that we were coming to feel that way ourselves, and that Jim had said he heard of the happy ending of our friend's long period of anxiety, "If God cares enough about people knowing Him to shape things around as He did for the La Forge's, He cares for us too."

We went to see Father Riley without delay, and that dear man rejoiced with us as if he were our real father. He made me feel very happy by saying that he thought my bread had been cast upon the waters and had come back too. Then, for the first time I realized that in trying to help Mrs. La Forge I had learned to know my church, and in longing to see her admitted to its fold, had learned to desire entrance myself.

So on the beautiful Pentecost morning that saw the innocent little child and the one who had been a mother to her receive their Lord for the first time, and the one who had strayed away brought back to the Holy Table, Jim and I knelt at the altar rail too, right beside the Doyles who looked as happy as we felt.

We often talk with Father Riley about the wonderful manifestation of love and mercy which God has shown to us and to our friends. Once Jim said, "Now, where does the Doyle's bread come back to them? It was their good example and missionary spirit that brought both families into the church and I doubt if they realise it fully."

Father Riley answered "Never fear but that the Doyle's bread will return to them. God will never be outdone in love or generosity, and when you see that beautiful Christian family, parents and children daily growing in grace and wisdom, what more could heart desire? Mrs. Doyle has told me that every day since her marriage she has said one prayer, and I doubt not that prayer will be granted. It is:

'Lord, let us be
No wand'rer lost,
A family in heaven.'"

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HUNTINGTON, INDIANA, FEBRUARY 11, 1923

UNION LABEL

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper *Our Sunday Visitor*, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.
The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.
With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.
With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.
Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

LENT.

Every Catholic will want to do something outside the ordinary for God and His Church during Lent. Self-denial and charity constitute the essence of Lent observance, and since most people do not keep the letter of the law regarding fast and abstinence, they must compensate for it in some other manner. Almsgiving is a most meritorious form of penance, and one or other of the charities listed below will suggest what form your almsgiving should take.

The charity designated *"Missions,"* which includes both Home and Foreign Missionary enterprises, should appeal to everyone.

The favorite charity of many is the helping of *poor boys* to reach the *priesthood;* that of others is the bringing of *Catholic literature* to people who need it most.

Since Our Sunday Visitor, already the most effectual disseminator of the truth and the greatest harmonizing influence, could extend its influence if it had a bigger printing plant, donations towards our *Building Fund* will be gratefully received. On June 4th, Msgr. Noll, the founder and editor of OUR SUNDAY VISITOR, will observe the *Silver Jubilee* of his ordination, to the priesthood. If *every reader* would send him a jubilee offering ranging from 25c to $25.00 during this Lent, the proposed SUNDAY VISITOR Building *would go up this year*. How many parishes will be placed on our Honor Roll with $25.00 contributions? Individuals will be given a *Life Subscription* for $10.00. Encourage those who are fighting your battles for you.

A SUGGESTION.

If you find it impossible to fast, why not benefit your health of body, as well as of soul by eating the things which will be best for you? Lent would be the admirable time to make practical the instructions of McCann, and of the man who so strongly recommends his whole grain wheat preparation.

There is just off the press a book which tells you where to get, and how to prepare the things recommended by McCann in his *"Science of Eating."* The volume is entitled "What to Eat and How to Prepare it." We can get this book for you; it costs $1.50. Do not continue to suffer ill health because you may not like the taste of some of the foods that are good for you. This taste can be cultivated, and parents should insist on their children eating the things which will build up their bone, blood and muscle. That is why O. S. V. has given so much space to *whole grain* preparations.

If every day you fail not to pray, you will grow better and better.

BE REASONABLE TOWARDS THE EDITOR.

Sometimes Catholics refuse to renew their subscription to a religious paper because they may have disagreed with the editor on one or other occasion in the past. This is utterly unfair. They will endure any blunder, even any insult, from the editor of a secular paper. In fact, it is likely that at least once a week the local secular paper will carry something, which does not at all please them, but they would not be without the paper nevertheless. Encourage the editor of the Catholic paper and magazine, instead of ever showing resentment. OUR SUNDAY VISITOR has not had such a grievance. If any of our readers have a fault to find with our policy or with what we write, they do not take the trouble to complain to us. However, we can readily understand how the editors of diocesan weeklies, who must deal with local matters, may fail to please at times.

The world is at present observing the centenary of Matthew Arnold's birth. Arnold was a learned Protestant poet and critic, of England. Like other men of broad education he saw superhuman soundness in the Catholic faith. Of it he had this to say:

> "If there is a thing specially alien to religion, it is division. If there is a thing specially native to religion, it is peace and union. Hence the original attraction towards unity in Rome, and hence the great charm and power for man's mind of that unity when once attained.
>
> "I persist in thinking that Catholicism has from this superiority, a great future before it; that it will endure."

There are, according to a report which has just been published in New York City, a few thousand more Catholics in the metropolis, than there are people who are not Catholic, if we except the Jews. To be accurate, Catholics, with 1,943,730 members, constitute 34.59% of the city's population. The Jews number 1,643,012, or 29.25%. The balance of the people are classed as Protestants (most of whom, however, are not affiliated with any church), and they number 1,941,847. There are 91,450 other people, but they belong to the Greek Orthodox faith. These figures were gathered by the *Jewish Tribune*, which tells us that the Jewish population in New York doubled during the last 20 years. In the year 1910, those who called themselves Protestant exceeded Catholics by 419,000. At present the total of all who call themselves Protestant is smaller than the Catholic population of that city. The Protestant population, during the last 20 years declined from 47.40 to 34.55%.

:-: OBJECTS COMMENDED TO YOUR CHARITY :-:

The following amounts were contributed to the different funds from Jan. 25th to Jan. 31st:

For Our Sunday Visitor Building Fund	$40 50	Total—$71,140 99
For Education of Priests for Poor Dioceses	12 50	Total—13,169 69
For Missions—Home and Foreign	83 25	Total—10,469 40
For Literature Propaganda in Needy Places	34 50	Total—4,832 75
For Colossal Statue of Christ at Washington		[illegible]
For National Shrine		Total—2,568 26
For the Seminary		Total—[illegible]
For Mexican Schools		Total—180 65
Order of St. Veronica (Perpetual Membership $1.00, or a piece of linen) members		4410

An Itemized List of Contributions Follows:

25.00—Cottonwood Falls, Kan. $23.50—Chicago, Ill. $12.50—Dayton, O. $10.00—Springfield, Mass.; Grimshaw, Tex.; Winona, Minn. $8.00—Brooklyn, N. Y. $3.00—New Orleans, La.; St. Louis, Mo.; La Junta, Col.; Superior, Wis. $2.00—Burlington, Ia. $1.25—Lafayette, Ind. $1.00—Washington, D. C.; Bloomington, Ind.; St. Louis, Mo.; Victor, Ida.; St. Paul, Minn.; Los Angeles, Cal.

Offerings smaller than $1.00 we do not publish for lack of space.

Building Fund—Last Week's Report—$40.50

Readers Speak to Readers

RELIGIOUS VOCATION

Glenmora, La., Jan 28, 1923.

"He that loveth son or daughter more than Me, is not worthy of Me." (Matt. x-37.)

The religious dies to the world that he may more truly live to God. To the kindred this death in life is worse in a sense than looking on the cold clod that was once animated by the spirit. The one tortures the natural affections by being consecrated, set aside, living in another world, as it were, while yet being visible and approachable. The other is removed from sight, and time and distractions dull the sensibilities of the loss.

Not long ago I had the privilege of bidding farewell to a comely lad who was leaving the sweetest of mothers to join a brotherhood many miles from his home. This mother was giving her son, one of the only two she had, and her feelings were hard to describe. Death in a sense had entered her home, and she dare not lament. We tried to console her and all we could say was: "You are highly favored. It is a great blessing. One day you will realize how pleasing to God is your sacrifice."

But alone, when she longs for the sound of his voice, the touch of his hand, her baby boy but barely grown to youth, when she aches to minister to his needs, his absence will smite her, and the knowledge that he is no longer hers to mother will be like a dagger thrust thru that loving woman heart. From Christ alone can come consolation and ease in such desolation. The Lord that giveth and taketh away alone can with blessed hope fill the void in her heart and we know that Christ is especially close to those who have made great sacrifices for Him.

I buried a darling baby boy three years old. My consolation was to look at priests and the religious and consider that they had willingly renounced life in the world that they might be more certain of the everlasting crown of glory, while my little fellow had his life snatched from him and the crown of glory thrust upon him before he realized what life could mean to him.

The religious and the dead child were both dead to the pleasures of life, and the main difference was the one was in possession of the coveted reward, while the other but waited the passing of time to secure it. If so many could voluntarily die, was it so bad that my son was called to renounce all earthly happiness and that the ties that bound him to those he loved should be severed? And with these thots he became to me a little religious, one who had left all things at the call of his Maker, and I saw him numbered with that band of which the Evangelist speaks: "These are they who are not defiled with women; for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first fruits to God and to the Lamb."

N. A. D.

Elkhart, Ind., Jan., 21, 1923

Dear Msgr. Noll:

A reader from Innspruck, Austria, in your current number, urges the youth of this country to work for the conversion of Asia. To do this effectively it is essential to petition the Lord of the harvest to send laborers into His vineyard. It is necessary that the great Church of America be aroused to the need of prayer for this purpose, for Christ makes the sending of laborers into the harvest dependent upon our prayers. Math. ix-38. "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." The Sacred Congregation of the Penitentiary granted a plenary indulgence on the 4th of July, 1922 to the United States for seven years, to all who would make a novena at any time for vocations if they recite the following prayer daily during the novena

PRAYER

Ant. Why stand you here all the day idle? Go you also into my vineyard.

V. Pray the Lord of the harvest.

R. That He may send laborers into His harvest.

Let us pray

O God, who dost not wish the death of the sinner, but rather that he be converted and live, give, we beseech Thee, through the intercession of the Blessed Mary, ever Virgin, and of all the Saints, laborers to Thy Church that they may be co-operators with Christ, and may expend themselves and be spent for souls. Through the same Jesus Christ, our Lord, etc.

The Sacred Congregation of Indulgences, March 29, 1908 granted to the recital of this prayer at any time an indulgence of 300 days and this is still operative.

This prayer should be distributed among our Catholics throughout the land and I do not know of any agency that can accomplish this better than Our Sunday Visitor. You could put a price on the leaflets, which would be an inducement for pastors and interested lay people to order them by the thousands. No doubt our Sisterhoods who are so in need of subjects would also foster the idea. Please send 1000 leaflets.

F. J. JANSEN.

Subscribe for OUR SUNDAY VISITOR.

Pittsburgh, Pa., Jan 20, 1923.

Dear Msgr. Noll:

The Society of St. Vincent de Paul Epiphany Church, Pittsburg, Pa., has just closed the most successful year in its history, in which Our Sunday Visitor and the Rack played an important part. 29,100 Sunday Visitors were sold at the Church door, by our members, at from one cent to one dollar, but usually five or ten cents per copy is offered. It is known, and frequently announced, that the profits go to the poor. People are not reluctant about giving more than the actual cost when they know it is for charity.

A profit of over $500.00 was realized on their sale and from the Rack, during the year from a total cost of $1,113.57. There is a good sale for Catholic magazines as well as pamphlets. They include America, Messenger of Sacred Heart, Ave Maria, Catholic Mind, Far East and Catholic Charities Review, in all about 10,000 copies, making a total of 39,913 pieces of Catholic literature distributed.

This shows the possibilities of a rack well handled and looked after for the spread of Catholic literature and for the support of the poor. One thousand, fast and feast day, Calendars have just been disposed of, on which was realized $251.50. Bequest and donations were $262.53; Poor Boxes netted $1,086.55; other sources, including several collections, netted $651.29, or a grand total of $3,844.12.

Disbursements were principally for provisions, clothing, shoes and special works $2,788.43, with a balance remaining of $1,055.69.

The Epiphany is located in the densely settled portion of the city and the demands of charity are heavy upon the Conference there, but God seems to bless the efforts in behalf of His needy ones.

Yours in St. Vincent de Paul,
S. N. McCARTHY, Secy.

New Lexington, O., Jan. 20, 1923

"Be useful as well as ornamental."

This was the practical suggestion made to us girls at St. Aloysius Academy, New Lexington, Ohio, by Father Michael F. McNulty, S. J., when he gave us our annual Retreat, October 1920. He told us how we could make ourselves useful in doing an excellent Catholic Welfare work by spreading Catholic literature.

He impressed on us, not only our duty of being well-informed in our Holy Religion, but also the necessity of making ourselves familiar with good, sound Catholic literature, and how to procure it. While thus making our lives useful and successful, why not lend a helping hand to others who are, perhaps, less favored.

We felt that he was giving us the results of his years of experience as a Jesuit Missionary, when he came to know, more intimately, the needs of Catholics as well as non-Catholics. Following the plan which he clearly outlined, and inspired with an earnest desire to make ourselves useful as well as ornamental, we began at once to recognize what we were pleased to call our "McNulty Society."

An able staff was appointed and earnest work begun at once. Business letters hurried off to the office of Our Sunday Visitor, The America, The Queen's Work, The Sacred Heart Messenger, also a great number of assorted Pamphlets were ordered. When these arrived at St. Aloysius Academy, they received a very warm welcome among the girls, and as soon as they had been read they were hurriedly sent away to our homes, also to poor parishes, institutions, and penitentiaries. Funds were raised by shows, candy sales, basket ball games and other little social affairs.

When June came, seven whole months had passed, during which time we had distributed over "ten thousand" copies of good Catholic literature. Remember our Society was only in its infancy then. Just wait and hear what the second year brought.

Our McNulty Society was re-organized on October 21, 1921. We were determined to go over the top this year. The following literature was ordered and distributed monthly:

400 copies of Our Sunday Visitor.
400 copies of the weekly Leaflet.
200 copies of the America.
100 copies of the Sacred Heart Messenger.
50 copies of the English Messenger.
50 copies of the Irish Messenger.
50 copies of the Madonna.
40 copies of the Queen's Work.

and an immense number of assorted Pamphlets, also many magazines including St. Anthony's Messenger, the Canadian Messenger, The Ave Maria, The Lamp, The Salve Regina, The Little Missionary and others.

When June 1922 arrived we found that our work and zeal had been almost twice the amount of the preceding year, 18,956 copies of assorted literature left S. A. A. on some important mission. Many letters of praise and appreciation have found their way to S. A. A. from priests and lay-people, during the past two years.

This brings us up to the present time, when as soon as one enters the walls of S.A.A. one cannot refrain from feeling the spirit of zeal that exists among our girls.

Up to date from October 29, 1920, to December 20, 1922, we have distributed about 35,000 copies of wholesome literature.

As this article is being written, we hear rumors of a basket ball game, the proceeds of which will go to our McNulty fund. I must not forget to thank those generous donors whose checks have found their way into our treasury.

I wonder if any other Academy, Society or Association would challenge us for a race in spreading Catholic literature? We would be delighted to hear from you if you are interested, and would gladly send you many addresses where you can order your literature.

Although pou would not be as fortunate as we were to have Rev. M. F. McNulty S. J. to coach you in your work, I am sure you would have his best wishes and a lovely long letter of encouragement.

Try writing us first, and you will receive all the details of the organization and development of our Society.

Best wishes and good luck to those who are going to take up our good work.

Don't forget, you Academies and Societies, we are willing to challenge any of you.

—Girls of St. Aloysius Academy.

Let not thy courage fail if God sends hard and unlooked-for blows; they are the blows of a friend, and are designed to reveal some festering sore which would otherwise prove fatal.

He is the best servant who does not desire that God should say the things that he wills, but who desires himself to will the things that God says.—Cardinal Manning.

Believe what thou wilt of Augustine, provided my conscience does not accuse me before God.—St. Augustine.

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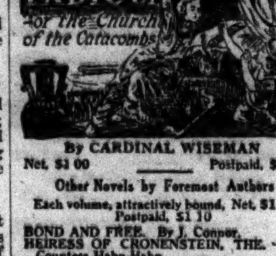
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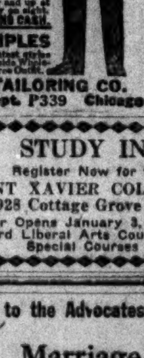
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